

The PULPIT

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THE PULPIT

America's Greatest Peril

A significant round table was held some time ago in which a group of leading thinkers faced the future of American democracy. In the group were such men as Kaltenborn, Agar, Bliven, Stanley Young and Max Lerner. These men, representing different points of view, agreed that there is a threefold crisis in our democracy—the crisis of faith, the crisis of institution, the crisis of economic structure. In the conversation of these men, Mr. Agar said a pointed thing: "The American people of our nation are too weary, too tired to care what happens to America."

The great author of *Flight to Arras* said recently in an interview, "The French people became too weary to care." When asked why, he gave an interesting answer: "They became weary of soul; then confused in mind; then fatigued in feet and hands; and finally soft all over." Ponder his diagnosis and think of it in terms of those of us who live in the great nation of the United States of America, where the accumulated insights of generations have been woven into a way of life with a democratic ideal. Is not fatigue our greatest peril now? And will it not be an even greater peril following the war?—Roy A. Burkhardt, First Community Church, Columbus, Ohio.

Our American Ideals—Today!

A certain popular magazine published an article in lavish praise of America. Among other things, it said: "Our birth certificate, the Declaration of Independence, asserts that 'all men are created equal . . . with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.'" . . . Later the article had this to say: "Today 134,000,000 people still believe in the same ideal which was declared in the first breath of life this nation drew . . . We still dare to believe that the most practical thing on earth is an ideal."

I was reading this article on a bus bound for Los Angeles, and as I read it I glanced out of the window. There I saw a stirring "tribute" to America's faith in the equality of men, in liberty, and in the pursuit of happiness. There I saw a long stretch of barbed wire fence; behind that fence on barren land lay gloomy barracks extending for more than a mile in straight unimaginative rows; in these barracks some ten thousand men, women and children,

presumably created our equals and endowed with those same "inalienable rights" which we claim for ourselves, must live their lives, find their "liberty" and pursue their "happiness!" That was Manzanar!—David H. Newhall, Camp Antelope, C. P. S. 37 Coleville, Calif.

'What Would Happen?'

In *Family Portrait*, by William Joyce Cowen and Lenore Coffee, Leban had come to Nazareth some years after Jesus' death to make arrangements for the wedding of his son to Mary's granddaughter. Leban had never heard of the eldest Son, and asked Mary, "What did Jesus teach?" "Why, to love your enemies. . . . To live for a purpose in which you believe and never let one keep you from your belief. . . . You must be willing to die for it, and to remember that human life is beautiful and noble. . . . That was all he taught." "Has anyone ever tried it—to live the way he taught?" "I don't think so." "Might be interesting to see what would happen if they did."—Harlan E. Hogue, Scripps College, Claremont, Calif.

It Was a Slave

Prof. J. S. Whale, in a lecture at Cambridge, quoted from Andre Maurois' biography of Chateaubriand, ardent French patriot and exponent of liberty, who traveled in America and later wrote: "At a farmyard gate we were met by a Negro girl thirteen years old. We bought maize-cakes, chickens, eggs and milk and went abroad again with our baskets. I gave my silk handkerchief to the little African girl. It was a slave who welcomed me to the Land of Liberty."—Adiel J. Moncrief, Walmer Road Church, Toronto, Can.

Our National Sin

I was a guest at a civic club dinner here in Washington. The speaker for the day was one of the American aviators who helped to bomb Tokyo. In the course of his address he spoke at some length on the amount of careful training he and his comrades received in the art of low flying before they ever left America. He explained that this kind of flying was very perilous and that the slightest movement of the stick during such a flight would result in the immediate destruction of the plane and its crew. He then revealed that it was this kind of flying that had been employed with so much

success over Japan. At the close of his address, the door prizes were given out, as is customary with clubs of that sort. Naturally it was arranged that the guest speaker should receive one of the prizes, and when he opened his, it turned out to be a quart of whiskey! They had given him the very thing that would have made him unable to do the thing they were honoring him for doing. One drink from that bottle would have rendered this aviator incapable of performing his duties properly and might have brought about the destruction of his plane and his comrades.

News reports during the siege of Singapore told how the cocktail bars were still functioning as the enemy approached. We are not surprised that Singapore fell. Men who can drink while their city is being besieged don't deserve the deliverance of that city. But lest we be tempted to pat ourselves on the back, let us remember that Washington consumes more liquor per person than any other city in the country—Washington, the capital of the United Nations—the center of those high ideals we are presumably fighting for. Intemperance is our national sin. Let us beware.—Edward H. Pruden, First Baptist Church, Washington, D. C.

'Of One Blood'

The Rockefeller Foundation's Report for 1943 brings this priceless story. "It was in West Africa in 1927 that a blood specimen was taken from a black native named Asibi who was sick with yellow fever. This specimen was inoculated into a rhesus monkey which had just been received from India. Asibi recovered but the monkey died of the disease. All the vaccine manufactured since 1927 both by the Rockefeller Foundation and government and other agencies as well derives from the original strain of virus obtained from this humble native. Carried down to the present day from one laboratory to another, through repeated cultures and by enormous multiplication, it has offered immunity to yellow fever to millions of people in many countries. Wherever today in yellow fever areas the armed forces of the Allied nations are stationed, they are protected from the disease by vaccination from this same strain. Through the creative imagination of science, the blood of one man in West Africa has been made to serve the whole human race."—*The Christian Century*.

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Christian Hope in a Troubled World

BY WILLIAM R. MOODY

The hand of the Lord was upon me, and carried me out in the spirit of the Lord and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many of them in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I said in answer, O Lord, thou knowest. Ezekiel 37:1-3.

THESE are the words of Ezekiel, a prophet sent by the Lord God to give a message of hope to the children of Israel who were exiled in Babylon. Far from home, in bitter exile, and with no hope of getting out of it, the Hebrew people were in despair. What hope could these exiles have? Their homes had been destroyed. Their city had been burned with fire. They had seen the air clouded with the arrows of an implacable enemy, winged death seeking out every corner, drinking the life of friend and kinsman upon the wall. They had seen the wall itself broken, their last defense thrown down, and the hosts of the enemy pouring into the streets of the city ready to pillage and kill. Those

who were left alive were led out of the smoking ruins of what had been their town. As they came out through the valley beyond the broken wall of the city they saw the bodies of the slain where they had been thrown by the conquerors, and there were very many of them in the open valley. As they passed by these sad relics of their friends, their kinspeople, going into bitter exile, they thought of themselves as dead and worse than dead. From henceforth there could be no Israel. The survivors had to be scattered in small groups among an alien people in the hope and belief that they would be absorbed and would lose even the character of their race.

A MESSAGE OF HIGH HOPE

It was to these defeated and broken people that Ezekiel's message came, and it was a message of restitution and resurrection. In his mighty vision the prophet saw the return of the Lord God to the temple in Jerusalem and the restoration of the Hebrew race. He said: "I dreamed that God carried me out in the

spirit and showed me that great valley outside the walls of Jerusalem filled with the bones of the slain. In my dream the Lord said to me, Son of man, can these bones live? And I answered, Lord, thou knowest! Then he said, Speak to these bones and command them to come together, and command flesh to come upon them. Then I spoke as I was commanded, and there came a rustling among the dry bones, and they came together and knit bone to bone, and flesh came upon them and sinews, and they lay all breathless on the valley floor. Then the spirit of God spoke to the four winds, and they came and breathed upon the slain, and they lived and stood upon their feet an exceeding great army."

What a senseless vision! you may say. A dream without substance! How could such a dream help these people? Well, it was not a dream, it was a prophecy, and as history shows, it has abundantly come true. Israel, broken, defeated, scattered, still possessed one thing which no conqueror could take away, and that thing saved Israel. That thing was an unshaken faith in God. As it was then, so let it be now.

Of course, we must admit that not all the Israelites in that day had faith in God. The prophecy of Ezekiel sounded like a senseless dream to many of the defeated people who heard it; but some of them did believe it. Their belief was strong enough to be called a faith, and that faith turned the tide for the restoration of Israel from exile.

THE REALISM OF FAITH

There were many in Israel who did not believe, even after Ezekiel had spoken. They had no hope. They looked upon themselves as "realistic." They looked upon the facts of the situation, but they neglected to consider the greatest fact of all, the fact of faith.

They did not know how strong faith can be. These people who looked upon themselves as realists could not see any chance for restitution. They had seen the wreck of all they ever had held dear. They had been taught in a bitter school what trouble was. They knew that sin—the sin of their fathers before them—was responsible for the destruction of Jerusalem. They were not confused about that. They saw it all too clearly, but it was too late to do anything about it. They could not translate themselves back into their fathers' day and cry: "Wake up! Change your ways! Be warned by us, your children!"

So there was no help for it. Sins, piled up, had brought about the inevitable: Jerusalem had been destroyed, and the hope of the nation seemed to be as dead and as worthless as the dry bones of dead men in a valley of dry bones! What could change that bitter fact? Could these dead live again? The answer, for those who did not believe, was, No! They were the

victims of sins they had not committed, the sins of their fathers, so they said in bitterness one to another: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

There is a subtle and powerful temptation which overwhelms men and women in times of great, inescapable disaster. It is the temptation to despair, the temptation to give up, the temptation to succumb to what seems to be inevitable, the temptation to accept the standards of paganism and to depart from the standards of faith; the temptation to commit through despair the same sins that their fathers had committed through pride. The leaders of the Jewish nation, in the time of disaster, cried out, "There is no hope! Why struggle any longer to keep alive a dead nation? Why keep God's law? What reward is it now? Why try to live up to the high standards of righteousness which the prophets had proclaimed? Why even worship God, since he has forsaken us? Why not bow thy knee to the pagan gods of the land of exile? Why not give in to the pagan world, and accept its standards?"

NO TIME FOR DESPAIR!

All these questions the leaders and the people of Israel were asking themselves in Ezekiel's day. The dreadful thought came to them that perhaps God's standards were too high, perhaps no one could live up to them in such a world as this. Perhaps after all the easy standards of the pagan world, the doctrine that might makes right, the doctrine of cruelty and hate and oppression—perhaps after all these are more practical than God's standards! That is the temptation which fell upon defeated Israel, and it is the temptation which has cast a veil of leaden gloom over the hearts of thousands of people in our present world. Many today are weary and tired and disappointed. Many today are uprooted, having seen with their eyes terrible things. Many today are fearful and afraid. They have been shaken like a reed in the wind.

The dreadful question comes to us all—"Shall we accept the rule of evil because evil seems for the moment stronger than righteousness? Shall we knuckle under because of the power of the oppressor? Shall we be satisfied with half-righteousness because real righteousness is very difficult to attain? Shall we be content with lesser gods because the one true God allows hardship to fall upon us, and demands hard service of us?" No! The moral requirements of God are high and hard to live up to, but they are so because they are true, because they are worthwhile. Ezekiel's message to his world and to ours today is a message of courage, of hope, of faith in God. God can make even the dry bones of dead hope to live again. Perhaps the sins of the fathers have brought us into the confusion and distress of this moment, but because the fathers have eaten sour grapes is no reason for the children's teeth to be set on edge. If the sins of our world have brought us to this destruction, then only a return to righteousness can restore our world and make it live again in justice and truth. We must put ourselves on God's side, the battle is his as well as ours, and in the end his truth

will prevail. We must trust in God, not in men, for in the valley of dry bones man's power is of small avail. No matter what earthly strength we may summon up, it will be useless to us unless we have first strengthened our souls with truth, and with faith in God. We need strong, faithful, courageous men and women more than anything else today.

THE SINS OF THE FATHERS

So the message of the old prophet is a message of hope, and so faith even in the midst of distress, even in the midst of hopelessness, comes to rejuvenate our hopeless world. As we look about us, the world is filled with fear and dread, with destruction and cruelty. Where is the noble dream of humanity living in brotherhood? Where is the high ideal of civilization dwelling in prosperity and peace? Where is the noble faith that man can build in the midst of this world a house worthy, in which to keep and preserve all of man's noblest achievements? All these things are dust. They are turned into skeletons in the valley of dry bones.

Our sins have brought this upon us, our sins and the sins of our fathers. Anyone who will look at the history of our world and its progress in the last few years will see that sin, eating at the core of our civilization, has brought the house of it down in its present ruin. We have seen the growth of paganism among us, and we have done nothing to stop it. We have seen the inroads which greed and selfishness have made, and we have been unconcerned. We have seen the death of high vision, and the shunning of faith and worship. What has come upon the world is not a new thing, but an old thing grown worse with the years. The sins of the fathers have brought destruction upon our present world.

THE PLIGHT OF AMERICA

In America we have not been without our idealism, but it has been more sentimentalism than true idealism. It has lacked any real, practical application. We have taken our idealism out in prating about the nobility of man, and in sentimental social experimentation. We have coddled the unfit, and have maligned those with initiative and foresight. We have talked rosy theories in a world full of wolfish thinking and jungle morality. Our sentimentalists here in America are today tasting the dreg of bitter disappointment, and I think that many of them may lose their faith in both God and man. They expected too much of man, and now they are expecting too little of God. I could not bring myself to share their sentimentalism, and I cannot now bring myself to share their despair. I do not think of this world as better than it is. I have never expected people to become angels overnight. I have never thought that nations trained in hate and greed would suddenly change the coat of the wolf for that of the lamb. I have always thought that if America should disarm, we would at once become the prey of hungry, predatory and cruel nations; but in spite of this I have not lost my faith in God nor in his power to bring tri-

umph out of distress. I know that we need to arm ourselves for defense in such a world as this, but I think even more that we need a change of heart as a nation! We need to school ourselves in faith. We need to return to righteousness. We need to make ourselves strong within. We need to build unwavering character. We need to turn to God, and to put our trust in him. Let us turn to him before it is too late!

The Jerusalem which was destroyed turned away from God and put its trust in the strength of men, in the sharpness of its arrows, in the keenness of its swords. In the day of trial these instruments of war proved futile because the fiber of the nation had been rotted by sin and greed. They had become soft within. Only after bitter destruction did Israel learn that the defense of a nation is never stronger than that nation's character. The strongest defense a nation can have is a united heart which has turned for strength to the Almighty. Let not *our* turning be too late!

WANTED—A WILL-TO-PEACE

When we look at the conflict in Europe today we see that it is no new thing. The resort to arms is not new; the conflict is not new. People in Europe cannot say that this conflict really took them by surprise. If the nations over there were not ready for it, it was because they had allowed themselves to become corrupt within.

It is very clear to me that there can never be any real peace in this world until there is a will among men to have peace. It is very evident that there is no such thing today. We were deceived in thinking that there was a will-to-peace among men. Our hope for such a thing is now as dry as the skeletons in Ezekiel's valley of dry bones, and the bitter thing is that nobody can do anything about it. Men of good will may talk and pray, nations desiring peace may struggle to observe peace even while they prepare for war, and what happens? The same drift toward the inevitable; the hates and greeds and conflicts of a thousand years, relentlessly drive the children of the new age into the maelstrom.

FRUITAGE OF NATIONAL SINS

I saw this very clearly when I was in eastern Europe in 1936. I talked to many people in Poland, in Roumania, and in the East. Over there they hate war just as you hate it. They dread it just as you dread it, but what can they do? Crowded in that little peninsula which we call Europe is a motley of nations whose aspirations, struggles, conflicts, greeds and sins go back two thousand years, and these things, intangible though they are, are yet powerful in their influence upon the actions of men and women. The force of them is like the force of original sin which we sometimes scoff at, but the power of which is in your life whether you like it or not. The dreadful fate which has fallen upon Europe, and which now hangs over the world, is the bitter fruitage of many a year, and the sins of men long dead are active today in producing this crime against humanity which we see before our eyes. It is like the march of an inexorable

fate; its footsteps sound down the corridors of time; it is inevitable that mankind, unredeemed, will devour its own children.

THE DEAD SPEAK

We, here in America, have been partially freed from the web of hates and fears which binds unhappy Europe, yet we are not wholly free, and each time a war happens over there we seem to be drawn into it. I fear that we can never escape! We stand today, like the prophet, in the midst of the valley of dry bones, the skeletons of humanity's hope all around us. We look upon the dead. They speak—the dead speak—in ghastly voices, chilling us with their tone:

We shall die no more
Who once have died the hero's death.
Once we, too, knew
The song of larks, the spring, the flowers' breath.
We saw the dawn proclaim the light of day—
Then felt sharp pain
As life's blood mated with the clay.
We do not mourn spilt blood, nor pain:
We groan our anguish that it all was vain!

Yes, vain! And vain it shall be, until the world believes and receives the holy Gospel! We hear the voice of the Master, the Creator, speaking unto us, "Son of man, can these bones live?" And we answer, as Ezekiel did, "O Lord, thou knowest."

'NOT BY MIGHT, NOR BY POWER'

Shall they live? Yes! Through God's power, and not through ours! Though much be lost, all is not lost, if we will but turn to God. If there is to be a new and better life for this world, it must come from God as a new gift, and we can command that gift only if we hold our faith. Faith is what we need, faith to look forward through the fires of suffering and through the menace of our enemies to the day which shall surely dawn when God shall triumph and righteousness shall be rewarded. We must preach, not man's peace, but God's peace. We must proclaim the holy Gospel. We must hold it high like a flaming torch that men, in the midst of distress, may see it and come to its light. Above all, and beyond all, we must keep faith, and we must pray for strength of mind and heart to stand against the storm. We must seek, against all hardships, to redeem civilization's heart. We must steadfastly refuse to allow ourselves to become a prey to hate. We must reaffirm, even with our life's blood, the Lordship of our Master, Christ.

We must make his Gospel a holy flame whose light will guide men, lost and confused, back to sanity and faith. If we do this we will demonstrate that the church has not forgotten its holy calling; and because of our faith civilization will live again. If we are faithful and true to God, he will give peace again. The road to peace may be long and hard. It may lead us through dark and bitter places. But if we trust in God, and follow him, he will show us the way to his victory which overcomes the world. Let us remember his word—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts!"

Our Nation on Its Knees

BY ALFRED MATHES

Scripture: Psalm 85.

ONE of the better writers of our American press was Raymond Clapper who lost his life while covering action of our forces in the South Pacific. Mr. Clapper wrote some months before his death an article entitled, "O Ye of Little Faith," in which he quoted



Dr. Hu Shih, former Chinese ambassador to the United States, as having said that science has made our world into a physical unity, but that man's backwardness in political thinking and planning has failed miserably to consolidate the nations into a moral world community.

This is a very old theme, but never has it struck with such accusing truth as it does today. In organized world murder, men show magnificent courage, invention and ability to work together. But when we

leave the murder out of it, when our purpose is to live instead of kill, men and governments become cowards, they are afraid to risk experiments, they lose the inventive touch in statecraft and government. Mr. Clapper went on to say that about two years ago he flew over the ancient land of Bethlehem in a huge airplane. From five thousand feet up he could see men plowing with oxen and wooden plows, much as they did two thousand years ago. One man, as the plane flew low to a hillside through a valley, looked up and glared at the plane, shook his fist, and hurled a stone after the vast monster which had so rudely disturbed his peace.

We are very much like that man. We invent the airplane, we operate it with great skill and great daring, but we never seem to know what it means. We don't seem to realize what might be accomplished for the race through the constructive use of this product of our genius. We use the airplane with tremendous effect in war, but we seem afraid to use the airplane to prevent war, to save life, to build international good will. World upheaval is nothing new. It occurred in 1914, it occurred in 1776, it occurred in the French Revolution of 1770, it occurred in the great wars of Napoleon, Alexander, Charlemagne and the Caesars. Crises occur and recur in the lives of each generation. America stands today at the crossroads of her history, and again we make our choice of the path we shall follow. We have come to the crest of the hill, so to speak, in the present crisis as a nation. The wind is blowing fiercely, the rains are descending, and the floods are yet to come. Which way out of the chaos which surrounds us?

As a young man, George Adam Smith once climbed a steep ascent in the Alps. Despite the perils, he felt

secure in the care of two strong, skillful guides. One went a few paces ahead and the other followed closely behind. When they reached the summit, the leading guide asked the young man to step ahead in order that he might be the first to glimpse the glory and the beauty ahead. Forgetting the swift gale which swept the peak from beyond the rocks, young Smith leaped up on the ledge, but the chief guide quickly dragged him down. "On your knees, sir! On your knees!" It appears today that if ever there was a time when our nation was not safe except on its knees, surely it is now. Psalm 85 is a beautiful piece of Old Testament literature. It is the prayer of a religious patriot for his afflicted country. It is a national hymn written when the land was oppressed by the Philistines. The author points out that the presence of his Lord and Savior reconciles earth and heaven, and secures the golden age of universal peace. Let us consider three divisions into which this psalm logically divides itself.

I

The Goodness of God to Our Nation In the Past (Verses 1-3)

Of all nations under the sun, God has blessed these United States of America in superabundant measure. The psalmist sings of the former mercies of God unto Israel in verses one through three, especially the opening words: "Lord, thou hast been favorable unto thy land!" God's blessings upon our nation have closely paralleled those he showered upon ancient Israel. Recall for a moment how God chose the Israelites to preserve as a special people in the earth. He delivered them from persecution and slavery in Egypt, brought them out by supernatural means through the Red sea; across a vast wilderness they were guided by a pillar of cloud by day and a pillar of fire by night, fed by quails and manna from heaven, given to drink from the purified waters of Marah and Meribah, sustained, organized, educated, disciplined, developed into a mighty people which at length marched into Canaan and conquered the inhabitants of that great and wealthy land. Only by God's hand, only by God's might, only by God's direction, only by a living faith in God's power was it all possible. Here we are in America today, the wonderfully blessed descendants of God-fearing ancestors. How like unto the history of Israel is the history of our own nation!

America was founded by men and women who came to these shores with one purpose—to establish a society built upon the principles of righteousness, justice, freedom and the pursuits of peace. Persecuted Christian Protestants from Europe and the British Isles were among the pioneer settlers. From Scotland, from Ireland, from England, from France, from Germany, from Holland they came in ever increasing numbers—these people whose faith was riveted in the sure Word of the living God. Harassed by savage tribes, plagued by sickness and death, their path blocked at every step by natural barriers and hostile races, yet they steadfastly set about to conquer the wilderness and build a new world. They built churches for worship, they plied

their trades, they subdued their enemies. With guns on their shoulders and Bibles in their hands, they were afraid of no man. An unconquerable spirit built this nation.

Truly, God has been favorable unto America! "O beautiful for spacious skies, for amber waves of grain, for purple mountain majesties, above the fruited plain!" Ours is a land of abundant material wealth. The richest store of raw materials in all the earth is to be found in these United States. It has all been ours to use and to exploit. God has poured into the melting pot of our nation's blood the mechanical genius of all the great nations of the world. Our scientific development has been amazing. Inventive wizardry has swept us into the skies, across the prairies, over the mountains, under the seas, and along the ship lanes of ocean travel. Our people possess an inherent and far-reaching physical energy which has placed us in the front rank among the nations of the world. The "American way" has become the standard by which excellence is judged. Our standard of living is higher than that of any other nation on the globe.

We have had great leaders. Every great crisis has produced a man of world stature—George Washington, Abraham Lincoln, Woodrow Wilson, Franklin D. Roosevelt. Character and industry and a firm belief in the ultimate triumph of great ideals have made us a people respected in every corner of the earth. To top it all, and back of it all, God has blessed America with the priceless influence of the Christian gospel. Christianity is today and has always been the predominant religious faith of our people. And wherever the light of the gospel of Christ has come into the lives of any people, that nation has become great—great in character, great in service, great in happiness and contentment. Surely we should sing with the psalmist: "Lord, thou hast been favorable unto thy land."

II

A Prayer for God's Blessing Upon Our Nation Today (Verses 4-7)

David not only pleads God's former mercies, but he asks for divine favor in the present. Verses 4 through 7 might well constitute our prayer for God's blessings upon us today. The theme of this part of the psalm is found in verse 6, these words: "Wilt thou not revive us again: that thy people may rejoice in thee?" America needs desperately today a revival of true religion. The church in America needs to be stirred from the spiritual paralysis which has settled upon it. These are days which demand a practical faith and a practical living out of that faith. Christianity must produce, or be utterly rejected by this generation. "Revive us again," ought to be the prayer of every true follower of Jesus in the world today.

One of the finest articles I have ever read appeared in a popular magazine last year. Written by John Foster Dulles, an eminent New York lawyer, and entitled "A Righteous Faith," it is thrillingly Christian in content. Mr. Dulles examines a moral crisis of our day and points to the Christian solution. He writes of

the false faiths that have sprung up in Germany, Italy, Russia and Japan. He further states that if history has taught us anything it is that no nation is ever great or strong unless its people are imbued with a faith. History also shows that no nation can be permanently great unless that faith be a righteous faith that is compatible with the dignity and welfare of others. America, along with France and Great Britain, emerged from the last war a burnt out people. We had lost our sense of mission. We sought isolation. We became disillusioned. The depression came with its resultant despair. And unless there comes out of this war and the peace that follows—not just a temporary spiritual revival that quickly subsides as it did in the early twenties, but a living faith that will endure and project us into the future as a great force for righteousness—unless that comes to pass we may well go down in history as a once great people who lost our spiritual greatness and went down into oblivion with the other great powers of the past. Mr. Dulles pointed out that what America and what our world needs most today is a spiritual revival beginning in the highest seats of government and reaching the lowest citizen in our land.

Roy L. Smith has written a striking editorial. It is the story of an American soldier in a drunken stupor on a Pullman coach. Beside him is a half empty whiskey bottle. On the bottle is a United States government internal revenue stamp! His own government, after spending precious time and money on his military training, has sold someone the right to render him useless to his government in time of great need. Many supposedly good Christian people oppose a law which would prevent the sale of such poison, many good church members serve the vile stuff in their homes, many ministers of the gospel never raise their voice in protest, many army officers consume it in copious quantities. A whole nation has sinned against that boy!

I received a letter from a boy in my congregation who is now overseas in the combat zones. He wrote out of the freedom of his heart. He set forth the belief that a small minority in each warring nation is responsible for this war and every war. Be that as it may—we shall not debate that point here—my young friend made also one very significant statement in this remarkable letter: "When all the governments in the various countries get religion, this war will be over. And when all the people get religion, there will never be any more wars." How true that is! We need in America and in the church a revival of religion. That means we must come to a full conviction of our national sins, a true and lasting repentance, a humble confession of our unworthiness, and a frank acknowledgment of our utter dependence upon Almighty God.

The Most High has spoken: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." Let all the family of God in America heed this gracious promise. If this comes to pass there will be a turning away from greed and corruption and immorality in government, in business, in industry, in social relations; and there will

come a new vision of Christ and his love and his purity, and a new application of the principles of his religion in our everyday thinking. "Wilt thou not revive us again?" David prayed for a revival. Let us do the same. Let us move to bring in that revival by the grace of God.

III

Our Hope for God's Mercies upon Our Nation in the Future (Verses 8-13)

In the final portion of this 85th Psalm, David voices his hope for future mercies from God upon afflicted Israel. The last six verses are a description of what God will do for a repentant nation. The theme of this division is in verse 10: "Mercy and truth have met together; righteousness and peace have kissed each other."

Roger Babson adds his voice to those we have quoted on the current situation in our world. Seldom have modern secular writers turned to religious themes for their thoughts. The war has changed the whole complexion of thought from material to spiritual, in a large sense. Mr. Babson says the only thing which will restore the world to sanity and cure the current ills of the race is *faith in God!* There is no short cut. Much of the world has been ill for a long time. Now we are taking our medicine. The best we can do is to live out our Christian convictions. If the war should end tomorrow America would possess a tremendous responsibility and face a great opportunity. Roger Babson voices his prayer that when the war ends this time, some true men of God, with courage and vision, may help to lead us out of the wilderness. "Truly, we live in grand times," says this famous economist, "and in the last analysis it is our religious faith that will bring the world back to useful work and purpose."

All great wars bring with them some sort of spiritual revival. Material strength is of great importance, but spiritual values decide the issue. Captain Rickenbacker found that out on a rubber raft in the middle of the Pacific. It is hard to imagine those men of action and realism organizing prayer meetings and searching the Bible for spiritual straws to which to cling, but that is what happened on that vast expanse of rolling water. Captain Rickenbacker and his men returned from that ordeal with the stature of men who had talked and lived with God for three long weeks on the tossing, swelling, limitless Pacific. "If any man be in Christ, he is a new creature!"

For America to fulfill her spiritual destiny it will require Christian character, Christian leadership, Christian faith. Doctrine must be converted into action. Our lights must shine before men that they may see our good works and glorify the Father which is in heaven. We must not only defeat our enemies, we must *win* our enemies! We must win them to the Christian way of life, and we shall never do that until America adopts His Way instead of our cherished "American way of life," which at present is so filled with selfishness, with greed, with complacency, with pride, with indifference. When our national faith is confirmed by righteous motives, by righteous attitudes,

by righteous deeds, then it will become a leavening force throughout the world. We have God's guarantee of blessedness for those who love him and trust him and serve him.

There is a new faith smoldering within our breasts. It awaits only the cleansing breath of the living God in answer to effectual fervent prayer from a righteous people. God grant that our new faith may not be a shallow emotionalism, but shall be enduring and abiding through the years that lie ahead—sustaining us in tribulation, inspiring us in victory, humbling us in peace. Under God, may our beloved America be a nation on its knees as it moves out into greater fields of usefulness in the service of Him who is the Way, the Truth, and the Life!

Heralds of a New Order

BY EMERSON G. HANGEN

Scripture: Luke 9:1-6, 10-11.

HAD there been a modern newspaper reporter on hand to see the delegation described in this scripture start out, he would hardly have given them so much as a second glance. Had this been a Julius Caesar, or a Napoleon, or a Tamerlane stalking forth to a new conquest with a retinue of military strategists, the reporters would have considered it an affair of great moment, and the next morning's papers would have announced it with blazing headlines. But this handful of obscure men—as one writer later described them, "unlearned and ignorant men"—would have caused hardly a ripple of interest in the passing stream of life, and it would not have been mentioned in any paper—



had there been such a thing—except among the jokes.

And yet, as we look back now to this simple, unassuming event we can see that this was one of the few really important events in history. Just a handful of men going out on a mission of "preaching the gospel," but that tiny group were the heralds of a new order—the first in a long line of men and women who down across the centuries have been captured by the thrill of the same mission, and in following it have blazed new trails around the world. Their exploits are among the most glorious chapters of human history, and no tale of adventure no matter how romantic and thrilling can surpass this incredible record.

Had anyone so much as whispered a suggestion that these men might change the history of the world, he would have been laughed to scorn. So impotent, so utterly insignificant they seemed. And yet the verdict of history is that a new era dates from that time.

A glorious band, the chosen few
On whom the Spirit came,

Twelve valiant saints, their hope they knew,
And mocked the cross and flame;
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the stroke to feel;
Who follows in their train?
Heralds of a new order!

I

The World Needs Heralds of a New Order.

The world is always waiting for a new order. The one hope that we hear expressed over and over again in these tragic days is that out of this distress and suffering there must come something new—something that will in a small measure at least justify the terrific waste of human life and property. One thing people are sure of today is that, no matter what happens, we must never go back to the same old ways of selfish nationalism, of aggressive imperialism, of injustice to man, that have marked our path in the past. Something new *must* come to birth—else the whole thing is a gigantic waste.

This is the perennial cry of humankind. In Thornton Wilder's remarkable play, "The Skin of Our Teeth," this is the central thread on which all the philosophy, conversation, and even the action of the play hinge: that no matter what disasters come upon men, no matter how critical the situation, human beings have a resiliency and hopefulness which always makes them look beyond the present-sad state of the world to face a new day. As Sabina put it: "That's all we do—always beginning again! Over and over again. Always beginning again."

That this is true is one of the glories of the human race. At one end of the scale is the cynic who moans, "There is no new thing under the sun," and at the other is that glorious vision of the inspired seer who wrote the Book of Revelation: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. And I heard a loud voice say, See! God's dwelling is with men, and he will live with them. They will be his people and God himself will be with them, and he will wipe away every tear from their eyes. The old order has passed away."

I shall never forget the thrill with which I first discovered as a young college student, during the First World War, Tennyson's vision of a new world order:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that
would be;
Saw the heavens fill with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens fill with shouting, and there rained
a ghastly dew
From the nations' airy navies grappling in the central
blue;
Far along the world-wide whisper of the south-wind
rushing warm,
With the standards of the peoples plunging thro' the
thunder-storm;

Till the war-drum throbbed no longer, and the battle
flags were furled
In the Parliament of man, the Federation of the world.

Those lines were thrilling a generation ago—they are even more thrilling today. For we must remember that these words were written a hundred years ago, long before the Wright brothers were born, more than half a century before that first peculiarly shaped creation of these brothers stayed in the air for fifty-nine seconds, and modern aviation was a reality.

No one would challenge for a moment the poet's prophetic dream of modern aerial combat. The picture is so accurate and true to life, that he might well have been a front-line spectator of the thing he so vividly describes. Who would dare, in the face of the remarkable realization of this part of the dream, to challenge the rest of it? Who would dare to say that Tennyson happened to be right about aviation but that his vision of a new world order is too idealistic and impracticable to be given serious consideration?

There is no hope for us if we so arbitrarily dismiss the hopes and dreams of the prophets. The world needs its heralds of a new order, and while it may regard them as freaks, and may even burn them at the stake as dangerous characters, yet mankind knows that there is something sound at the heart of these dreams. As Mr. Antrobus puts it near the end of Thornton Wilder's play, "All I ask is the chance to build new worlds, and God has always given us that," and mankind believes that.

II

The New Order Must Be Based on Lasting Principles.

It isn't enough just to be willing to build new worlds. That is just the start of the matter. The thing that made the mission of the disciples so significant was the fact that they proclaimed an order that really *was* new. The thing that makes the Christian revelation unique is that it is undergirded by deep, abiding principles of eternal significance.

It is impossible to overemphasize the importance of this. In these days, the cause of world order is rapidly gaining in favor. And yet there is a real danger lest the experience of World War I be repeated this time—that a wave of sentimentality for world order may be swept away by an apparent necessity for playing once again the same old game of power politics and political maneuvering.

When, for instance, Mr. Hull returned from Moscow with the agreement which had been negotiated between representatives of the "Big Three," it was widely hailed with enthusiasm by the American public. But more recently it appeared that this enthusiasm was a bit premature. For according to Mr. Hull himself, there were previous agreements entered into by the signatory members of the Moscow agreement, all of which moved in the area of power politics and make the agreement which seemed so bright an omen for the future, just another empty form. This was a bitter disappointment. But it is just what we can expect so long as the thinking of our statesmen moves in the old

conventional patterns of diplomacy and secret agreements.

The difference between that approach and the mission upon which the disciples embarked is that they started with a different premise and goal. Statesmen think first, last and always in terms of what gains they can achieve for their own country. This is not so true of the common people. The common people, by and large, the world around, really want peace, and I believe they are ready to make the sacrifices necessary to establish and maintain peace. But one suspects that when statesmen talk in terms of world peace, it is not because they believe in that goal as such, or because it would be of the greatest benefit to mankind in general, but because in that specific instance they believe it would most benefit their own nation. You can call an order like that new, but there is nothing new about it.

The disciples, on the other hand, *were* the heralds of a new order because they started with God. Their gospel was important because it called men back to God. And any plan for world order which does not begin there is doomed to fail. We are right in recognizing the virtues in such agreements as issued from Moscow and Teheran, but at the same time let us not be unduly optimistic about them.

In the "Six Pillars of Peace," published by the Federal Council of Churches' Commission on the Bases of a Just and Durable Peace, this point was made clear:

The ills which afflict our society are fundamentally due to non-conformity with a moral order, the laws of which are as imperative and as inexorable as are those that order our physical world. Indifference to and violation of these moral laws always bring such sickness and suffering as today afflict mankind. . . . The first and paramount task of the Christian churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ.

From that initial premise the Commission then went on to set forth the political principles that must govern the new order of the future—but always principles based upon recognition of this basic fact of the primacy of God and our responsibility to him. Because it interprets all of life in relationship to this principle, Christianity is always a new order. As Paul put it: "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

III

The World Must Follow the Lead of the Christian Heralds.

If all we have said up to this point is valid, then it follows that mankind must heed the voice of these heralds of a new order. The tragedy is that usually the prophets are simply voices in the wilderness while the majority of mankind goes blithely on its way paying them little or no heed. If they stop in their mad rush to listen to these voices, they may admit for the moment, "Yes, they are right, but it won't work," and that's the end of the matter, and back they slip into the same old rut. The heralds blaze the trail, but the multitudes hang back, fearful of the dangers of the way, and

the new order the heralds proclaim dies before it even has a chance to draw its first breath.

Why? Because the interest is not real. It is superficial. Men are glad Christianity is in the world—that is, they welcome the contributions it has made to social and economic and political welfare, and they think it's a good thing for general morale to have a church around. But as far as the deeper meaning of Christianity is concerned, they just aren't interested. If it would seem to interfere with their personal pleasures, or to pass judgment upon some of their profitable economic practices, or to set up a higher goal than the well-being of their own nation, they shy away from it, and give it as wide a berth as possible. As an ideal, they will admit it's a fine thing; but in practice, it just won't do! And so the old order goes on, leaving in the wake of its incredible folly such a mass of wreckage that mankind hardly recovers from one mad orgy before it is plunged into another.

The world's supreme tragedy is that this Way to a new order has been here so many centuries, and still we are so far from realizing it that an astute student could say of it, in a recently published book: "The highest ethical religion known to mankind has never had a trial on a community scale anywhere, at any time."

But this failure cannot be laid at the door of the heralds who have carried this gospel to the ends of the earth. They have done their part—they are the heralds of a new order—and the new order *can* come to birth if men will give it a chance. Some day we are going to have to answer this question in terms of a postwar world. We can get ready for that time right now.

They climbed the steep ascent of heaven
Through peril, toil and pain.
O God, to us may grace be given
To follow in their train.

THE SUM of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

WOODROW WILSON.

THIS is not the first testing time for the church. It has survived many difficult days through the centuries, and in spite of grave weaknesses in its human structure it has carried forward the gospel of Christ. Today in a shattered and divided world it grows in unity and strength. Within it there is already manifest the foregleams of a world community. Let us rejoice and take our part in it.

GEORGIA HARKNESS.

It is hard enough to make one Christian, harder still to make a Christian Church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may seem all but impossible, yet this is the goal which our religion sets us.

WILLIAM ADAMS BROWN.

Infected With the Tempers of Babylon

BY ROBERT E. LUCCOCK

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

If I forget thee, O Jerusalem . . . Psalm 137:1,5.

OF ALL the dangers abroad in this present hour, surely none is more serious than this: that under the strain of war and all that goes with war, we may become accustomed to and adjusted to, and finally satisfied with, a way of living that is far less than the best.

Forced as we are by the world's disorder into living in a way that contradicts on every hand what our highest hours and finest inspirations tell us about life, there is a danger that soon or late we may cease to trust the verdict of life's best. We may begin to live as though what we believed to be right and good were really at the mercy of greed, idolatry and hate.

Let us put it another way.

We have seen some brave person stand up for truth when truth was dangerous, and we were sure that God was on the side of truth, that God was with that person. Or again, we have known a wonderful family in which every member was loved and trusted and allowed to grow to full stature, and we were sure that God is love, that God was in such a family. Or, in the midst of squalid and unpromising surroundings, we have seen people create a thing of beauty—a song, a garden, a lovely home, a beautiful friendship; and we believed that God was beauty and that beauty would be preserved. Then we are led into a day of adversity and we are forced to do things we never wanted to do; we are compelled month after month and year after year to go on living in a way that denies what our highest hours have told us life could be. We lose our faith in the best and question our certainty about God.

BY THE RIVERS OF BABYLON

We are not the first generation that has faced such an experience. This is a human situation that has come to men in all ages. Six hundred years before Christ, the nation of Israel stood on this very ground. Torn away from all that they believed in, carried a thousand miles across the desert into exile by the Babylonians, they found that the God they had trusted, the way of life they had found to be good, seemed no longer to prevail. The words of the psalm that has come down to us from those years of exile make terribly clear the heartache and the fear they felt:

How shall we sing the Lord's song
In a foreign land?
If I forget thee, O Jerusalem . . . !

The first danger that faced the Jews when they were set down in the midst of that rich, gorgeous foreign land was not that they would be killed. Many of them were ready to die for their faith. It was not that they would be tortured and put upon by their oppressors. They could stand that. The first danger was more subtle: that they would become Babylonians! George Adam Smith said of the Jews going into exile: "Never in all history did paupers of this world go forth more richly laden with the treasures of heaven." They took the treasures of heaven with them into that exile. Think what it was they took with them—a great monotheism, faith in one God; faith in the word of the individual, because one man, Jeremiah, had suffered for the whole people; faith in the promise of return. These were indeed great treasures, and they remembered them when they came to the waters of Babylon.

But something happened during those years and some of the Jews never came back. Some of them became Babylonians. They had become infected with the Babylonian tempers of life, and they lost hold of the treasures of Israel. And then there were some who did hold onto those treasures and when deliverance came they returned to Jerusalem with treasures richer than those they carried forth, because they had suffered for them and in their suffering had discovered a God greater than they had ever known.

BABYLON NEVER DIES!

What makes this story arresting to us is that this very thing can happen to life right now. The issue hangs in the same balance. Babylon is not dead! George Adam Smith goes on to point out: "The shell of Babylon, the gorgeous city that rose by Euphrates, has indeed sunk into heaps; but Babylon herself is not dead. Babylon never dies." In this very hour, the incarnations of the Babylonian spirit are close to American civilization. With our idolatry, our worship of material things; with our pride and lust for power; with our forgetfulness of God, we are infected with the tempers of Babylon.

Today we come face to face with a problem that has already become acute; the responsibility of keeping alive through every storm the richest treasures that we possess. In a very real sense we have gone into a 1944 exile, into a realm that is not far from Babylon. We are exiles into a kind of living that makes us let go of many of those finer things we would hold on to. Sometimes we cannot make our homes what we want them to be; home life for many of us is too disrupted, frequently at loose ends. The ethics of war are the ethics of hate and they have penetrated far down into the fiber of your life and mine. Our whole civilization has in this generation sunk to a level far below its highest possibilities, far below the high hopes that have been in the hearts of men. Let us not forget the heroism of many people, the nobility of character in sacrifice that has been born in this struggle. Nonetheless, war has left its terrible mark upon the soul of this civilization. If we are going to live the kind of lives that will be worthy of a high calling, lives that will be ready for the time that is coming after the war, then we

had better see to it that we do not become Babylonians, infected with the tempers of the time. By the waters of Babylon, we must not forget Jerusalem.

There were some things that enabled the Jews to go through that exile and come out triumphant. There are some things that make possible for us a victorious life. One of them is a high sense of honor: keeping faith with God and with men. Another is an unyielding devotion to good will and human welfare for all people, remembering that every person is a child of God and that human persons are still the most important part of God's creation. A third is an unshakable faith in the promises of God: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." "Ye shall know the truth and the truth shall make you free." If we forget Jerusalem, if we forget these things, while we dwell by the waters of Babylon, then we have lost our chance to return from our modern exile to build the city of our God.

KEEPING FAITH WITH GOD

The first of our treasures is our sense of honor—remaining true to our trust as men and women, children of God. Keep faith with God! Oh, but it's so easy not to bother. The modern temper so swiftly becomes—getting while the getting is good; getting all we can—money, a good time, special privileges. It's every man for himself in these days. It was Joseph Butler who said: "Things are not what they are and the consequences of them shall be what I ——— please." Strong talk! And we hear such talk on every side. But history gives it a strong answer. You cannot make the consequences of life whatever you please. That's just what the Babylonians tried to do. "I am, and there is none beside me," they said. I shall do as I want and there is none to say me nay! Babylon is not dead!

Lloyd Douglas confessed in a radio interview that the most alarming development in present-day America is the increasing lack of a sense of faith among men. People in large numbers no longer feel under any sense of obligation to anyone but themselves. "I am, and there is none beside me." Mr. Douglas told of a drug store pharmacist who said that he was under no obligation to anyone to keep his store open for five minutes beyond closing time, no matter what medicine might be wanted. We are losing sight of how much life depends on how we keep faith with each other. Think what would happen if we didn't keep faith. None of us could go through twenty-four hours unless a dozen people were keeping faith with us—the railroad engineer, the doctor, the coalminer, the business man serving the community, the farmer, the policeman.

All life is bound up together: your life and that of your next door neighbor, the man who works at the bench beside you, the man who delivers your milk in the morning, the doctor who can't come the minute you call him. Yes, and beyond that—your life and the life of the Chinese coolie who may some day be wearing some of the shoes we're getting along without, your life and the life of the Russian peasant who is eating some of the food you'd like to be eating. In the world that is seeking to come out of this day of travail, we

have got to keep faith with each other in the knowledge that we are all sons of the same God. Every one of us is in this exile together!

PUT FIRST THINGS FIRST

Another treasure upon which we had better keep a firm hold is an unyielding devotion to good will and human welfare, putting above everything else those ideals that are permanently good, that hold the highest possibilities for men and women. It is so easy to allow secondary things to move into first place because they loom large at the moment.

We live in pretty much of a whirlwind today, and there are an amazing number of people who are in imminent danger of dying in Babylon because they have lost sight of things really important. These have been shoved to the edge of life, their place being taken by the excitement of war, the passion for hatred, the intense desire to make good money. For many families there is no longer any home life because all the members have been caught up in a mad whirlwind of activity, feverishly trying to carry on at top speed. This is part of the price of war; there is little we can do about that now. But one thing is sure—as long as we are living in this twentieth century Babylon we have got to put forth special efforts to make sure that those things which ultimately matter in life are not forgotten. There comes a time when homes, and friends, and the renewing of our minds, and the re-creation of our souls is of far greater consequence than time and a half for overtime! We've got to find ways of keeping these things.

SOME COSTS OF WAR

Figures have been released showing that juvenile delinquency in Great Britain has increased nearly 75 per cent in the years that Britain has been at war—a situation that prevails in this country as well. This is largely the result of broken homes and disrupted home life and inadequate control and attention given to character building and experiences of wholesome growth. That is a staggering price to pay! As long as we continue to go through these war years interested only in what we can get out of them, we are going to pay a price we never dreamed of and carry the scars of this exile for a long time to come. This is not a sermon against doing war work or all the other voluntary services we are doing to help out in this time of emergency. We need all of them if we are to come through at all. But we do not need them at the expense of some of these other things that are eternally important. "If I forget thee, O Jerusalem!"

Irwin Edman said recently: "One would not go on listening to Beethoven if one's house were afire, but the beauty of music remains no less beautiful because our listening to it must be postponed." Let us re-word that idea to fit our theme. "We cannot go on doing all the things we'd like to do for the building of a finer type of life, but the goodness and beauty of life, and all the high things for which life was made, remain no less beautiful and good because our attention has been diverted to things more immediate." A whole generation

must not grow up in our Babylon of today that does not know Jerusalem.

MARS TRIUMPHANT

Here are some terrible words by H. G. Wells quoted from the *New York Times* in 1916, in the midst of the First World War. The picture that these words call to mind is so stark that we can hardly endure reading them now. Everything that Wells said has come to pass, and we don't need to be reminded of what it all means. But read them now with your eyes on the next generation:

The thought of war will sit like a giant over all human affairs for the next twenty years. It will say to all of us: "Set your houses in order; if you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will certainly come again. I have taken all your young men between eighteen and fifty, and killed and maimed such as I please, millions of them. I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you. And behind them come millions of babies. But go on muddling, each for himself and his parish and his family, and none for all the world; go on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life, and squeeze it into a red jam between my fingers and mix it with the mud of the trenches and feast on it before your eyes.

That is a dreadful thing to read now when so many are giving so much in the present time of trial. But that is what happened before when we went on in the same old way. Again we have been set down by the waters of Babylon. This time we had better not forget Jerusalem!

THE CELESTIAL CITY ABIDES

Finally we need to hold on to our finest inspirations that come from God, with the promises they hold for life. Sometimes in the midst of adversity it seems more than we can do to believe that life is good, that it can ever attain those finest hopes of which we have dreamed. It is then that we need most the visions and promises of God. Bunyan wrote that when Hopeful was spurned by Atheist who said there was no Celestial City, Christian replied: "Did we not see it from the top of Mount Clear when we were with the shepherds?" When the shadows of the long night of war shut off the distant horizons, then we must go back to our finest hours and say: "When I was on the top of Mount Clear I saw the shining minarets of the Celestial City."

We can trust the insights and the promises of our highest inspirations because it is in our best moments that all the elements of everlasting worth are revealed. When you have journeyed long in the valley, the memory of Mount Clear is a rod and a staff to keep you upon your feet, and a hope to keep your heart strong.

"By the rivers of Babylon we have sat down . . . [but] we remembered Zion."

What the World Is Waiting For

BY WILBUR S. DEMING

MOST PEOPLE at one time or another wonder about the mystery that lies back of the creative process. What is the meaning of life? Where are we going? Does our human scene follow any particular pattern? Is it all an aimless wandering or is there a sense of direction? Many answers have been given to this query by poets and philosophers, scientists and sociologists, priests and prophets. Among them is the apostle Paul, who ventures an explanation in his letter to the Christians at Rome, in the eighth chapter and the nineteenth verse: "Even the creation waits with eager longing for the sons of God to be revealed."



Eighteen hundred years had to pass before a man named

Darwin announced to a waiting world his theory of evolution. Looking back a hundred years it is interesting to note that Darwin was bitterly criticized by many leading Christian spokesmen on the ground that his theory was a direct attack upon Christian teachings. We continue to hear echoes of this controversy. One recalls the Scopes trial in Tennessee in which William Jennings Bryan took an important part and during which he passed away. It had been believed by many sincere Christians that creation was a great act, achieved once and for all time.

Yet eighteen hundred years before Darwin the apostle Paul made a prophetic statement of the evolutionary theory of creation. Or, shall we say, that he recognized life to be subject to the law of growth. This applied to physical life, to mental life and, above all, to spiritual life.

SCIENCE REVEALS THE CREATIVE PROCESS

As we contemplate our universe we catch a glimpse of the magnitude of the creative process. The science of astronomy reveals the unbelievable expanse of our universe, beyond the stretch of the human imagination. Yet it also records the dependability of our universe—so much so that one can plot on a graph the movement of the stars a hundred years in advance with complete certainty. The study of geology fills us with wonder as we follow the evolution of our earth through millions of years. Similarly botany takes us on fascinating trips all around the world, with its wealth of vegetation. In biology we become acquainted with the countless types of living species, large and small.

Yet none of these subjects would be quite complete without the further study of man in all his phases of development, from the cave man to today—when there are still quite a number of cave men around. Is it not a picture of movement, of development, in spite

of its lapses? Is it not an evolving process, in general, from the simple toward the complex? Does it not give evidence of considerable unity and consistency? Surely this creative process is going somewhere. But where? That is the problem which agitates our minds.

To describe the evolution theory is one thing. To give it a goal is another. There are doubtless teachers of the evolutionary theory of life who are not clear in their own minds about the question of goal. They can describe it and analyze it but not evaluate it.

What is the world waiting for? In the words of Gaius Glenn Atkins: "Human history has always been just an unfinished waiting. What for? The proud say for empire, the greedy say for wealth, the enslaved say for freedom, and three-fourths of history has been a picture of war-weary people waiting for peace. Paul says the world is waiting for men and women who live and act like God's children; waiting for kindness, for glowing and creative good will, for human brotherhood, for fields undesolated, cities undimmed by human tears." Or to sum it up in Paul's great verse: "The world waits with eager longing for the sons of God to be revealed."

'UNFINISHED BUSINESS' IS THE RULE

Is it not clear that the environment in which we live reveals an unfinished process? Some years ago I recall visiting the town in which I lived during my boyhood. Among other things, I noted the changes that had taken place. A living community is an example of unfinished business.

In India there is a city called Fatehpur Sikri, a few miles from Agra, which tourists like to visit. It was built by the great Moghul emperor, Akbar, over three hundred years ago. It is complete with all the fixings, and looks as good as new, its red sandstone buildings standing shimmering in the hot Indian sun. Rumor has it that its water supply gave out and for over three hundred years no one has lived there. Because no one has lived there, it is an unfinished product, devoid of any significance in the unfolding panorama of our human scene.

I would suggest that our daily routine, with all its interests and activities, is unfinished business. Each day is related to the past and also to the future, the weeks and months that lie ahead. Whatever one's business or profession may be, it is not often that we can say that all affairs are complete, obligations fulfilled, correspondence ended. Rather are they of a continuing and incomplete nature.

DEMOCRACY A SLOW GROWTH

For two thousand years our world has been familiar with the term "democracy." In spite of their limited franchise and their system of slave labor, the Greeks gave to the world its first successful experiments in the art of democratic government. One would think that two thousand years were sufficient for the democratic method of government to be given a full and fair trial. One would think that it ought to be today a finished product. That is far from being the case. We continue to blunder and make mistakes. The lessons of

democracy have to be learned over and over again. Each new generation has to become qualified to undertake its responsibilities.

Some time ago there was a conference at Syracuse, New York, to consider America's role in world affairs; it was sponsored by the Quakers. At that conference speakers pleaded for more democracy in this great nation, on the various levels of political, industrial, social and ethnic relationships. Several of the speakers warned that at present democracy seems to be in retreat in this country.

Some of the plans for the postwar world about which we hear or read make the mistake of thinking of that world in static rather than in dynamic terms. It is as though the map could be frozen at a given point. Perhaps one reason the League of Nations failed was that it did not fulfill President Wilson's hope that it would keep step with the changing world scene and rectify the mistakes of the Versailles Treaty.

If our outward world is an unfinished process, that is no less true of the inner life. From the day of birth, as long as we live, we are subject to the laws of growth and of change. In the words of Dr. Burlingame of the Hartford Retreat, "Man is a creative animal with spiritual and creative urges of such vast proportions that he is set aside from all other animal life."

CHRISTIAN LIFE BEGINS WITH CHANGE

The achievement of character is not an overnight process. Our human qualities have to evolve by the difficult and lengthy methods of trial and error; of struggle and achievement. In that process religion has a vital role to play. It helps furnish the motivation. It is the touchstone of the conscience, stressing the distinction between right and wrong. It furnishes the abiding loyalties that help men and women to live at their best.

The Christian life begins with *change*. When Nicodemus came to Jesus with serious questions on his lips, Jesus pointed out to him that even he, Nicodemus, a leader of the Jewish people, needed to be changed from dependence upon the law to the life of the spirit. As expressed by Paul, "If any man is in Christ, he is a new creature." The continuing miracle of the Christian way of life is that it is never a finished product. The spirit of God continues to renew those who seek him in prayer and faith.

Paul reminded the Christians at Rome that they should "not be conformed to this world but rather should be transformed." They lived in the midst of pagan patterns of conduct. Their task as Christians was to break away from such patterns and create new patterns based upon the life and teachings of Jesus. Attitude by attitude, deed by deed, they were to be transformed into a Christlike pattern of life. It would be a creative business and never a fully finished product. As the Archbishop of Canterbury has put it, "To be a Christian is to share in a new movement of life." Jesus left no institution as such, no system of doctrine as such, no organization, but rather a group of persons who had received new life and who were to pass it on.

The Christian Church is composed of men—and men with divers frailties and weaknesses. Because they are unfinished, so is the church. We are aware of its divided state, its rivalries and disagreements, its frequent lack of courage, its compromises, its failures to give a stronger witness. Yet we are also aware of its glorious achievements in these crucial times.

THE CHURCH AND THE FUTURE

The task of the church remains the same as that faced by the church at Rome in the days of Paul—nothing less than that of building a Christian world order. We are thinking today not only of Rome, ancient and modern, but also of New York and London, Moscow and Washington, Berlin and Tokyo. To change such cities remains the unfinished business of our time. In the words of J. H. Oldham, "If the Christian spirit is to exert a controlling influence on modern developments, it can only be by means of new thoughts, fresh insights that are still waiting to be born."

People tend to forget that plans for a better world await better people. We cannot have world peace if we create the conditions that bring war. We cannot have justice if individuals or groups are intent upon special privileges at the expense of their neighbors. We cannot have a world of good will if we and others indulge in hate.

These are critical times in the sense that new dogmas have arisen to challenge the fundamental loyalties of men and women. Many are confused as to the nature of reality, of God and man, the place of the Christian religion in our world, the goal of civilization. The world waits—but for what?

Some may give way to a sense of frustration as they think of the long waiting process and the cycles of time that must be ere the desired goal is reached. We often hear the remark that there will always be wars or that human nature cannot change. In such a mood it is well to go back to the Gospels and study afresh the attitude of Jesus toward his world. It was not a happy world. It was more corrupt than the world of our time. Moral standards were lower, racial antagonisms deeper. War and human slavery were accepted as the normal thing. The world was filled with disruptive forces held in leash by Roman imperial power.

LESSONS FROM JESUS AND PAUL

Jesus lived above the contemporary moods and events of his time. His life found its source and center in the life of God. The channels of communication between his soul and the life of God were kept clear and were constantly reinforced by fresh samples of divine strength. His faith did not falter, for he knew that with God all things are possible. He established a Kingdom on earth, within the hearts of men and women, dedicated to the fulfillment of God's will for his human children.

Furthermore, we have grounds for optimism today that Paul knew not of. If he could write his ringing eighth chapter to the Romans with its clarion call to victory in Christ, so can we today take renewed courage from the many evidences of God's spirit at work during

the past nineteen hundred years. We draw encouragement from the lessons of history. We see in Europe today and in the Far East new evidence that the blood of the martyrs is the seed of the church.

In his six-volume study of history, Arnold Toynbee comes to the conclusion that "civilizations come to birth in environments that are usually difficult. The greater the challenge, the greater the stimulus." This is no less true of religion. I am reminded of a phrase frequently used by Rockwell Harmon Potter in which he refers to "the blasting, blinding and blessed work of the gospel among men."

WHAT THE WORLD IS WAITING FOR

Recently a letter has come out of Europe, written by a prominent Christian, telling of conditions on that unhappy continent. Europe awaits, longing for release from its enforced imprisonment. But, to quote from the letter, it is waiting for something else. "Above all, Europe needs a revival of the Christian faith, a task that centers primarily in the European churches themselves."

A secret letter has been smuggled out of Greece, written by a group of Greek women. Among other things they said this: "Women of the world, we want you to give us a great promise, that when the hour of victory sounds, all of us united will insist upon the creation of a new world free from tyranny and based upon universal justice. Such a promise will serve to lighten the burden of our bondage."

The world waits for the sons of God to be revealed and in that creative process each one of us has a place.

IF a spiritual awakening should achieve fruition in our time, it will probably take the form of a united, world revival.

Today, despite the difficulties of war, world Christianity has advanced and stands on the threshold of one of the most notable periods in church history. But at the same time the church is confronted with the greatest need for cohesion since the fifteenth century. No major problem can ever be met by the church unless the united strength of the world's Christian forces is brought to bear on it and the entire resources of Christian world missions are pooled.

HENRY P. VAN DUSEN.

THOSE who are carrying the gospel through the world will contribute something more precious and more relevant than that which statesmen and diplomats can ever do. We need their work, of course; we must pray for them that they may be rightly guided; but all that can be done by them is to devise appropriate machinery for the kind of people actually in the world.

There is something deeper that must be done before any solution can be really final, and that is the winning of men out of their selfishness as individuals or families or classes or races or nations into the world-wide fellowship of the family of God. That can be done only by the appeal of the love of God himself.

ARCHBISHOP OF CANTERBURY.

'All of You . . . One of You'

A COMMUNION SERMON

BY H. VICTOR KANE

All of you will stumble and fall because of me . . . one of you will betray me. Matthew 26: 31, 21.

THERE is one thing we try to do in the Communion experience. We try to recall and recapture the mood of Jesus as he faced the tremendous issue of the cross in the company of his friends. Calvary, after all, is the evidence of God's faith that man would respond to his grace, that there is something in man which will answer to his saving love. What Jesus thought of people in general is reflected in his attitude toward his disciples. His words recorded in Matthew 26 are an indication of how the Master felt about both the weakness and the worth of human flesh. Looking at the men gathered about him, Jesus said: "All of you will stumble and fall . . . one of you shall betray me."

How frequently we hear the heartening affirmation, "We've got to keep our faith in God!" All of us know that we should repeat in critical hours those words of Sidney Lanier, "I will heartily lay me ahold on the greatness of God." It is fortifying to believe that though we might lose, God *must* win. Devotion to duty and strength for the struggle are found in the faith that our effort is somehow part of a great cause which will finally triumph. As William Lyon Phelps once said, "I should rather lose while fighting for a cause which must ultimately win, than to win in a cause which must ultimately fail."

I

Yes, "we've got to keep our faith in God!" But I wonder if that is all? I should like to raise the question, *What about our faith in man?*

We have a commonly accepted formula that when a man loses his faith in God he will soon lose his faith in his fellow man. That is true. The classic text for a sermon on that thesis would be the words of Jesus about the unjust judge: "He feared not God, neither regarded man." But you and I have seen so many examples of this that we forget something. The formula works the other way. A man can lose his faith in God by first losing his faith in his fellow men. More of us, I dare say, came to believe in God because we trusted and admired some human being, rather than learned to believe him through text and textbook. Something discoverable and admirable in a man leads us to faith in the greater personality it reflects—God.

There is in some contemporary theology a tendency to deplore the moral and intellectual failure of man, and to emphasize the transcendent power and perfection of God: the conclusion being that there is absolutely no help in man's best thought and effort, and that only the intervention of God in some supernatural way can save us. The answer to that lies in the fact that the only time God made such an invasion

of human life, it was through Jesus Christ, the man of Galilee; when God wanted to reveal himself he did it through human flesh. We come to God through the mediation of the *Man* Christ Jesus. Sinful and straying though man may be, we should keep a high and holy respect for him. He is still that creation of whom the Psalmist said, "Thou hast made him but a little lower than the angels."

When you feel tempted to make some caustic comment about the character of the common man, it is time to beware. Sometimes I have to pull myself up short. I get into sections of the city where life is a pretty drab and discouraging affair. I find myself thinking, "What hope is there for democracy when great masses of the people are like that?" Then something within me says: "Watch out! You're getting into bad company! The seat of the scornful is crowded with 'home-town Hitlers' who are without respect for the ideas and ideals of ordinary people." There are many things in *Mein Kampf* that lead one to suspect that before Hitler defied God, he despised his fellow men. Here is the tragic paradox of great masses of people giving their loyalty to a man who has nothing but thoroughgoing contempt for them! Most of us would resent the implication of being like a Godless dictator, yet the road to such a state of mind lies just ahead on the path of egotism and cynicism. Beware of any thought habits which dwell upon your own superiority and assume the inferiority of others. Your faith in God may be at stake. "We've got to keep our faith in God," and one of the best ways of doing it is to hold a high regard for humanity as a whole.

II

But there is the difficulty of believing in men.

The Bible does not seem too encouraging for one thing, and present-day affairs do not help. "All we like sheep have gone astray" was the judgment of an Old Testament prophet, and "all our righteousness is as filthy rags" was the verdict of a New Testament apostle. Those men were looking at their times the way we must look at ours.

The Bible makes such admissions because it is realistic; beyond that, because it is redemptive in its revelation. It faces frankly the human problem. We can be honest without being pessimistic. One cannot cure a disease without realizing the seriousness and scope of its nature. We dare not shut our eyes to our faults.

Notwithstanding the frank evaluation of human nature which we find in the Scriptures, it moves on an ever upward trend, always hopeful for a final triumph of grace and an ultimate vindication of man's worth. The Bible is a story of evil men who were made good, of failures turned into successes. Were you stirred by that recent picturization of the story of Madame Curie and her husband, Pierre? I could not help thinking of the spiritual implications as I watched that great woman and her partner working over tons of pitchblende because they believed that somewhere in its black mass was a new element—only a thousandth of one per cent in quantity but a thousand times more valuable than the other elements in its meaning to

humanity. For untold hours they labor to break down the pitchblende and at last they go in to observe the final result of their tremendous experiment. Only a smudge, a mere shadow in the bottom of the testbowl, remains where they expected something more tangible. They think they are defeated, but later that night something prompts them to return to the laboratory—to discover that the shadow is aglow, the smudge has come to life! They have found an element which has untold healing power—radium.

How hard it is to believe in men! Hard for God, too. But he never loses hope, and we must not. Mankind is like pitchblende, apparently worthless, but at the heart is a priceless something we call personality. God made it; he knows it is there; he gave his Son to reclaim it, to make it fulfill its purpose.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a human heart, awakened by kindness,
Chords that are broken will vibrate once more.

III

Let us think, finally, of *the Master's faith in men*. He was a realist, too. It is refreshing and encouraging to note the frankness with which he evaluated the morale of his disciples. Looking at them, as they gath-

ered around him at the first Communion, he said, "All of you will stumble and fall because of me." And they did. He knew they would because they were human. But that is not all of his prophecy. He went on: "But after I am risen, I will go before you into Galilee." He knew they would come back! All except one. Of Judas he said, "One of you will betray me." There was no prediction of his return.

But think of it in terms of percentage. Eleven of the twelve were with him when he went into Galilee. That is, over ninety-one per cent! Can the church of today match it? We might if more of us kept our faith in our fellow Christians and let them know we believed in them. We need the realistic optimism of Jesus: "All of you are going to fail but only one will lose out completely." Momentary weakness is inevitable but final failure is unthinkable.

Christian friends, as you partake of these elements, remember that there is One who believes in you. He trusts that you will conquer sin, uproot selfishness and let the radium of radiant religion shine out in everything you do. He believes, too, that you will continue to believe in others. These elements are the symbol of his faith in men.

What is the measure of *your* confidence in your fellows?

When We Point a Finger at Others

A SERMON FOR CHILDREN BY ALFRED L. CREAGER

PEOPLE back in Jesus' time must have been very much like us. This must be so because so many things in the Bible which tell of what Jesus said and did seem to be meant for us in 1944 as well as for those who lived many years ago in a strange land. Maybe they were not so very different from us after all, in spite of the fact that they spoke a different language, wore strange clothing and had manners and customs peculiar to us. When it came to getting along with one another they must have acted very much as we do in our relations with others.

Take, for example, the time Jesus taught them to be more generous toward the faults of others and more concerned about getting rid of their own errors. He spoke to them something like this: "Why are you so eager to point at the speck of dust which is in your neighbor's eye, when all the time you have a great big splinter in your own eye? It would be much better if you would first take that ugly splinter out of your own eye and then concern yourself with the little bit of dust in your neighbor's eye." You see, it was his way of letting the people know that they were criticizing others in order to keep their own sin from being found out.

PEOPLE WHO GOSSIP

Now, unless I am greatly mistaken, this teaching of Jesus is just as much needed today as it was in that long ago time. For I do not need to tell you how common is the practice of pointing the finger of scorn and

criticism at others. It is a favorite pastime to gossip about the faults of others, and if you get a poor grade in school you quickly try to excuse yourself by saying that Johnny or Mary had even a worse mark! Just another way we have of talking about the speck of dust in our neighbor's eye in order to keep others from seeing the splinter in our own. And anyone who is wise will know that the people who gossip most about others are themselves most full of blame.

Let me show you how this is so. If you will point your finger in scorn at someone and then look at your hand you will notice that while one finger is pointing at another, *three fingers* are pointing right back at you! Try this and see. Just so, when you pass judgment on others, said Jesus, you are really passing a greater judgment on yourself. How much better to take the splinter out of our own eye than to point a finger of scorn at others!

TO CONTRIBUTORS OF SERMONS

A reader has suggested that authors of sermons contributed to the *Pulpit* indicate definitely the source of illustrations, incidents and quotations which appear in their sermons, either in the body of the sermon or in footnotes. An excellent and important suggestion which we pass on to our readers.—THE EDITORS.

A Pastoral Prayer

By WINBURN T. THOMAS

WE COME into Thy presence with praise on our lips and joy in our hearts because of this worship opportunity which is ours. We are pursued by no enemy nor do we at the moment fear for our lives. We come freely and of our own volition. We are grateful that even before we sought Thee, Thou hadst already found us. Before we can express the objects of our gratitude or list our petitions, Thou knowest all of which we have need. Grant that as Thy spirit plays upon ours in the quiet and dedication of this hour, our wills may be made subject to Thine. Enable us to yield ourselves to Thy dictatorship in which alone there is freedom.

We confess our common responsibility for the tragedy which has befallen our world. Each of us has sought his own good rather than that of his brother. We do not like, much less love, our neighbors as ourselves. As nations we have been guilty of self-righteousness. As individuals we have feasted upon luxuries and dissipated the earth's resources, little caring that most of mankind was in desperate need. We have shared but pennies to create thy Kingdom on earth, while we have squandered dollars upon instruments of destruction. We confess that we are reaping today what we have sown. Help us to take those steps and make those

sacrifices which will be convincing proof of our repentance.

Our hearts go out in sympathy and love toward the millions of Thy children about the world today who are in mortal peril. Help the mothers' sons of every race and nation that face danger and death on the land, on the sea and in the air, to do his duty as Thou dost lead him. Grant that in the final summing up, Thou mayest use even our present madness and aimless destruction to hasten the coming of Thy Kingdom.

We invoke Thy grace upon all the churches, those bodies of men and women scattered around the globe, literally holding it together in the courage and unity which comes from loyalty to Thee. Strengthen and inspire those minority groups of comrades of the cross in Asia and Europe to say: "We are troubled on every side yet not distressed, cast down but not destroyed."

Help us all to keep faith with Thee; to reassure ourselves that Thy promise to be with us always, and even unto the ends of the earth, is as valid today as it was nineteen centuries ago, providing we are willing to go into the world preaching the gospel to every creature. Give us the driving power of a new affection through the renewing of our hearts and minds in Christ Jesus our Lord. Amen.

Quotable Verse

America's Gospel

OUR COUNTRY hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man,
The glorious claims of human brotherhood,
And the soul's fealty to none but God.

JAMES RUSSELL LOWELL.

The New Patriot

WHO is the patriot? he who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? he who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

FREDERICK LAWRENCE KNOWLES.

My Country, Right!

MY COUNTRY, right!
True to the laws of God and man,
Loyal to justice, fair to life,
Spurning the bigot's spiteful ban,
Holding the world in love's wide span,
For of fraternal strife.

My Country, wrong?
God grant that love may spare that fate;
But, if she errs, God make us wise
Humbly her faults to contemplate;
Thus may our meekness make her great,
Worthy in Freedom's eyes!

THOMAS CURTIS CLARK.

These poems are selected from *Poems for Life*, by Thomas C. Clark. Used by permission of the publishers, Willett, Clark & Co.

Sermon Outlines *from* PULPIT Readers

The Happy Nation

Text: Blessed is the nation whose God is the Lord.—Psalm 33:12.

I. INTRODUCTION—If we should ask any American today the question, "Which is the greatest nation on earth?" we would probably receive the answer, "America." We would be told to look at our rich material resources, our high standard of living, our educational system, our freedom of worship and the other freedoms. All these, and many other advantages, we would be told, make America the greatest nation on earth.

II. BODY OF SERMON—I. Is America, great as it is, a happy nation? "Blessed" means happy or holy. One might read the text, "Happy is the nation whose God is the Lord." Israel was blessed, first, because Jehovah was its Lord; second, because it was the chosen nation. Are those things true of America? Think of our land today, as it is pictured in the newspapers: class strife, race prejudice, the reign of gold, oppression of the poor, the tenements in our cities, the waste of our farm lands. Are we "blessed"? With all our advantages, we are far from happy.

2. What will make a "happy" or "blessed" nation? (a) A happy nation will be *clear in vision*. "Without vision the people perish." There is no vision apart from the recognition that God is the Lord. When God is Lord, or ruler of life, we see the world as God looks at it. But when he does not rule, we see the world from the point of view of our own selfish ambitions. If we saw the world through the eyes of God, we would see all nations interdependent, all living in consideration of the rights of others. One world! How far from that ideal is the world today! (b) A happy nation is *moral in purpose*. Vision is not enough. This is, alas! a land where the dollar value rules. We are exploiters—for material profit. How does South America think of us? Read some recent articles from men who have visited that continent. America is a land of special privilege—special privileges for particular groups. God reveals to us what our purpose in life should be. "Whatsoever ye would that men should do unto you, do ye even so to them." Love everyone else as you love yourself, said Jesus. There is moral purpose! Does America live up to that high ideal? (c) A happy nation is *righteous in conduct*. The greatest trouble with humanity is not in its inability to see what is right. There

may even be a spirit of good will toward others. But the chief failure is in translating good thoughts and intentions into worthy actions. There is a lethargy in human nature which prevents us from expending the energy to bring right things to pass. Righteousness is not some vague ideal; it is something positive. Consider our churches. What are they doing to translate the teachings of Jesus into the building of a better world—or even to build better and more Christian communities?

III. CONCLUSION—We are living in critical times. Rome is burning and too many people are just "fiddling."

The Allied nations are holding before us the four freedoms as worthy of being fought for: freedom from want, freedom from fear, freedom of speech and freedom of religion. These four freedoms represent a great vision, and a worthy moral purpose, but they will never be realized without righteous conduct. We want a happy nation and we should like to see happy nations throughout the world. Let us rise from our lethargy and translate our visions and purposes into worthy and effective actions.

(Frederick F. Mueller, St. Mark's English Lutheran Church, St. Louis, Mo.)

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

Final consonants deserve the attention of every speaker. Failure to take the time to sound them distinctly makes a vast difference, as in the case of Egypt, object, God, world, and the final "g" in -ing.

Amen. Whether to say ay-MEN or ah-MEN? Dictionaries allow both pronunciations. Hymns close with an invariable ah-MEN while the minister follows his own preference or habit. Some insist that only ay-MEN is proper, though the *International Standard Bible Encyclopedia* gives ay-MEN for ordinary speech but "in ritual speech and in singing," which would seem to include the conduct of worship, it gives preference to ah-MEN. Upon two points all can agree: (1) The accent is final—ah- or ay-MEN; (2) all amens should be vigorously spoken or sung. Meaning "truly," "verily," or "so let it be," it is an adverb of assent or confirmation. There should be no doubt about it.

Proper Names. Yeats is YAYTS, though some authorities allow YEETS. Van Loon is Van Loan. Zola is zo-LAH, and the accent in Carlyle is final, car-LYLE.

Mrs. Frequently heard as "Miz," it should be pronounced, MIS-is, or MIS-iz.

Committee reports sometimes mistakenly conclude, "respectively submitted," instead of "respectfully." In such circles may also be heard or read, "brothren," or "brotheren," instead of "brethren."

The *Winston Dictionary* (encyclopedia edition) helps with a few needful distinctions:

rout—*root*: to put to flight; also, to root up; scoop out; bring to light.

route—*root*: to send by a certain way. (Same pronunciation for the noun.)

expect—relates to the future: *suspect* relates usually to the present, sometimes to the past or the future, and often implies something unfavorable or unpleasant. Suppose is sometimes better than either. Expect is frequently used when suspect should be employed.

Do Not Overdo. "Second-rate preachers always overdo. They use too many adjectives, too many gestures, too many ideas, too much force. They pound the pulpit, and this invariably pushes the people farther off. You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before your congregation, that the light of every facet may fall upon the eye, but that requires no muscle. Even if you count an idea a projectile, which is to be fired into the substance of the soul, even then it is possible to use too much force. . . . If you want to get a great truth into the human heart, then tip it with a gentle tone."—Charles E. Jefferson in *The Minister as Prophet*.

Contributions for possible use in this column should be sent to

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Seven Meanings of the Lord's Supper

BY HAROLD E. FEY

WORSHIP is the soul's response to the divine initiative. God speaks and we answer in all true communion. For this purpose the church has developed its own language. It is only partly dependent on words. Like the language of all living persons, the deed is as vital as the word, the gesture as the phrase. Through it we say what cannot be said by words alone. We give expression to aspirations and longings which we could never describe. We respond to the stirrings of a grandeur we only dimly glimpse. Nothing is more vital to the spiritual renaissance for which our age waits in agony than that this language be relearned by Christians.

The nucleus of the language of the soul is the sacrament of the Lord's Supper. In it we re-enact the divine drama of redemption. We become a part of that incredible story. Through it we are lifted out of our time-bound lives. Once again the light shines around a tall figure in an upper room and we are there crying with the rest: "Lord, is it I? Is it I?" The light fades and we hear the echoes of Gethsemane at night, riven with the agony of unanswered prayer. The darkness piles mountain high and becomes a Golgotha, pierced with a cry from a Cross. It yields to an unbelievable dawn shining above an empty tomb. It ends in a gasp of surprise as we break bread on the Emmaus Road. We have walked with Jesus, who being dead, yet lives.

● God Speaks: What Does He Say?

If it be granted that the sacrament of the Lord's Supper is the great classic of the language of the soul, what is its meaning? What may God, who may reasonably be thought of as attempting to speak through this sacrament, be expected to say? Even though we cannot scale the mountain tops of his perfect wisdom and survey in one sweep the magnificence of all his purposes, we can look upon these mountains and distinguish one from another and perhaps climb each a little way. Indeed it is necessary for us to do so. Our own lives have their meaning only in his meaning. It is only by "thinking God's thoughts after him" that our own ideas gain coherence. It is only by giving expression to our beliefs that they come alive. Only so can the sterility which cloy and poisons worship in many of our churches be broken. If the meaning with which God has richly endowed the supreme act of worship—the

Lord's Supper—can only break once more into our barren lives, the spiritual rebirth of our society is not only possible but imminent.

The first meaning of the Lord's Supper, and to most Protestants the only meaning, is that it is a memorial to Jesus Christ. In the symbols of his body and blood, his earthly presence is recalled. Most of the hymns celebrate the Lord's Supper as an act of remembrance. But too many of these, as most prayers before communion heard in the churches, make this remem-

times it was a joyous thanksgiving. How inappropriate to this meaning is the muted wail of most communion hymns. The Didache (100-140 A.D.) used the terms "thank offering" and "breaking of bread" synonymously in describing the Lord's Supper. Here the radiance of the joy which sent the early disciples singing through the Mediterranean world must have its resurrection. They broke bread "with gladness and singleness of heart, praising God and having favor with all the people." (Acts 2:42) Who has greater occasion for gratitude than the Christian, for whom alone the Eucharist has always been reserved? Who is more confident that no matter how dark the night, the day is certain to return? Who has more fundamental reasons for optimism, for courage in the face of death and destruction, for faith in the power of Christian civilization to survive all its pitfalls? In the Eucharist, because of Jesus Christ, this optimism is reborn.

● Covenant of New Life

A third meaning of the Lord's Supper is found in the covenant which it represents between the living Christ and those who take part in this act of communion. The wine, he said, is "my blood of the covenant." Again it was referred to as "the new covenant in my blood." The disciples were held by a new compact which took the place of the old. All Jews considered themselves sacredly bound by the old bond. This new pledge was unto death. The good faith of the mediator of the covenant was eternally committed by the Cross. The act of communion is forever a new commitment to the way of the Cross.

It is also an affirmation and renewal of the fellowship of the believer with Christ and with his church. It is said that "the Christian sacrament is at once a means of spiritual communion with Christ and of corporate fellowship. By participation in the one bread the partakers become one body." Paul had the same idea. "For as the body is one and hath many members and all the members of the body being many are one body, so also is Christ. For in one spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one spirit. For the body is not one member, but many." (I Cor. 12:12ff.) In the Lord's Supper we affirm the thrilling fact of communion with the living Head of the church and with



HAROLD E. FEY

brance a thing "far away and long ago." Jesus is definitely dead. His blood is a red stain on the ground beneath the Cross. His body is a bruised and lifeless corpse which must quickly be buried. The memorial we raise to Jesus in such ways had better never be raised. This *is* my body—said Jesus—not this *was* my body. He is alive and must be remembered as living. The Christians whom Pliny in his letter to Trajan (97 A.D.) described as gathering before dawn and singing a hymn to Christ and pledging themselves by a sacrament "to abstain from certain crimes" were not raising a gravestone over a vanished leader. When they remembered Jesus, he was there with them. The Lord's Supper perpetuated his relationship to them. "The sacrament is the extension of the Incarnation." In the corporate memory of the church Jesus lives on today.

● Sacrament of Gratitude

The second meaning of the Lord's Supper is that contained in the term "the Eucharist." From the earliest

the ecumenical body of believers throughout the world. Not only that. We re-create the life of the early church, whose chief act of worship from the first was the breaking of bread in the communion of the Lord's Supper. Sermon-bound moderns should not forget that the tremendous spiritual drive of the first century came from a church which in its worship subordinated the sermon entirely.

● *The Spirit's Source of Strength*

A fifth meaning of the sacrament of the Eucharist is the recognition it always carries of the source of spiritual strength. In the Lord's Supper the believer is fed, and not by himself. The bread and the wine are the gift of God "for the nourishment of the soul" (Harnack), Paul referred to the representative symbols of the bread and wine as "spiritual food" and "spiritual drink." He reasoned forthrightly from his premise to the conclusion that all who are nourished by them must forthwith give up enslavement to recognized evil. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? . . . Ye cannot drink the cup of the Lord and the cup of demons. Ye cannot partake of the table of the Lord and of the table of demons" (I Cor. 10:16ff.). "Whoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord." (12:27)

Nourished by the strength that is made perfect in weakness, the Christian in the Lord's Supper is affirming that "the earth is the Lord's and the fullness thereof," that his grace is sufficient. That may mean little to complacent middle class congregations who in war give "the fruit of their bodies for the sin of their souls" and remain impenitent in their pride. But it means a great deal to the church in Norway, in Russia, in China; to the conscientious objectors in prisons for Christ's sake. The faith that God will nourish and strengthen the spirit means a great deal today to men whose souls would otherwise starve in the military regimentations and the concentration camps of a warring world. A new church will be born out of the faith symbolized by the sacrament of deliverance.

● *Its Ministry of Reconciliation*

A sixth meaning of the Lord's Supper is its representation of the Atonement. Estranged men are united with each other and with God through an act not their own which they humbly claim for themselves. They can for-

give because they have known forgiveness. The ministry of reconciliation is re-enacted. Those between whom a great gulf once opened now sit down together around the table of the Lord and partake in symbol of the body of Christ in whom they are reunited. Then they can say with Paul: "It is no longer I that live, but Christ that liveth in me." He it is whose sacrifice has made all one. This is not because an angry God needs propitiation by the vengeful destruction of his beloved Son. Rather it is because in a moral and dependable universe human perversity and persistence in sin will and must exact a terrible toll unless we realize in time the extraordinary evilness of evil and repent. The only way this can occur is for God to reveal the amazing goodness of good. This he has done. In Christ on the Cross and afterward we understand once and for all that God is our Father opening his arms for our return.

● *Affirmation of Eternity*

Finally, in the Lord's Supper we celebrate the fact and declare the hope of immortality. Here "we proclaim the Lord's death until he come." (1 Cor. 11:26) The early Christian community had a pressing and eager hope of Christ's personal and bodily return. When it became apparent that the Kingdom of God actually was within them, that they need not keep eyes fixed on the heavens waiting for an apparition which never appeared, they yet held triumphantly to the faith that Jesus was still alive, that in his enlarged life they too, in some way they could not clearly define, might immediately begin to share. The sacrament of deliverance was one which stretched beyond this life. They need not fear even the last enemy, death. That too had been put under foot. Now at last they were really free.

Here then are seven meanings of this great classic of the language of the soul. There may be others. These seven indubitably are there. The church of today can share faith in these meanings with the first Christians. We can make the observance of the Lord's Supper a revitalization of these major truths of the Christian faith for every person who takes part in it. We must do so if the church is not, in the terrible language of St. Paul, "to be guilty of the body and blood of the Lord."

In a fire-scarred church in Nanking, I took Easter communion with 400 Chinese Christians. They had been through the rape of their great city. They lived then under alien tyranny. Not one of them was certain that his property might not at any moment be taken without redress, that he himself might not be tortured

or killed that day, that his family might not be scattered or killed. All of these things had happened to people in this congregation. Nevertheless on that morning they sat there in the cold and waited for food and drink which would renew their strength. They waited in remembrance of a living Christ who did not shun tortured Nanking. They lifted their voices in a hymn of thanksgiving for his saving grace in a city where salvation has a very individual and personal meaning. They partook of the emblems in a covenant never to desert their unity with Christ and their solidarity with the ecumenical church. They acknowledged that in the bread and the wine their faith found sustaining strength from on high. In the supreme act of worship they gave expression to a solidarity—a oneness—with God and with his children which one at least in their midst found as stirring as anything he had ever witnessed. Finally, in the silence of that holy Easter hour, those people who lived in the valley of the shadow of death quietly reaffirmed the eternity of life under God.

In a world which is rapidly taking on the aspect of that burned-out city of Nanking, what higher mission could we claim than that which we can render people who also live in the shadow of death by leading them also to the table of the Lord? There only we can all pray, in the words of Studdert-Kennedy:

Bread of thy body give me for my fighting,
Give me to drink thy sacred blood for wine,
While there are wrongs that need me for the righting,
While there is warfare splendid and divine.

Give me for light the sunshine of thy sorrow,
Give me for shelter the shadow of thy cross,
Give me to share the glory of tomorrow,
And gone from my heart is the bitterness of loss.

THE CHURCH must keep clear the vision of God. No hate, nor revenge, nor vituperation, nor vindictiveness, nor any such wickedness should ever pollute the sanctuary. Undiscourageable love, tireless forgiveness, undying compassion must burn like altar-fires that cannot be extinguished. Thus only can we be saved from self-corruption and self-righteousness. Thus only can we be fit to win a clean and enduring peace.

HENRY HITT CRANE.

WE FEAR no chaos, no world war, no downfall of an economic order. The divinely ordained end is certain. Beyond all human error, tragedy and betrayal, we hold a sure and certain hope. We have a Kingdom that cannot be shaken. SHERWOOD EDDY.

WHO'S WHO in THIS ISSUE

Rev. WILLIAM R. MOODY received his ministerial training at the Virginia Theological Seminary, at Alexandria, and has held pastorates in Virginia, the District of Columbia and Maryland. He is at present rector of Christ Episcopal Church, Baltimore, Md. He is also editor in chief of the American Church Series of Sunday School Lessons, and he conducts a weekly radio service from Baltimore.

Rev. ALFRED MATHES is in his third year as minister of First Presbyterian Church, Meridian, Miss., one of the largest in the state. He is a graduate of Georgia Tech, Atlanta, and of Columbia Theological Seminary, Decatur, Ga. He is holding in abeyance a fellowship award to Princeton Seminary until after the war.

Ordained in the Presbyterian ministry in 1925, Rev. EMERSON G. HANGEN served for over twelve years as a chaplain in the U. S. navy. Since 1937 he has been minister of the Community Church in Durham, N. H., seat of the state university. This is Durham's only church, and includes in its membership representatives of twenty denominations; it is affiliated with the Congregational Christian body. Mr. Hangen has ministered in three denominations—Evangelical, Presbyterian and Congregational. He studied at Princeton and at the University of New Hampshire, and holds a degree from Princeton Seminary.

Rev. ROBERT E. LUCCOCK is a graduate of Yale College and of Union Seminary. While in the seminary he taught in the High School department of Riverside Church, New York. Since May 1941 he has ministered at the Methodist Church in Plainville, Conn.

In his earlier years Rev. WILBUR S. DEMING was a missionary in Satara and Ahmednagar, India (1915-25 and 1927-34). He ministered at First Congregational Church, Westport, Conn., 1925-27. He has led the activities of First Congregational Church, Washington, Conn., from 1935 to the present. His later education was received at Brown University and at Hartford Seminary. He is the author of a number of books dealing with Indian themes.

A graduate of Syracuse University and of Northern Baptist Seminary, Chicago, Rev. H. VICTOR KANE has held pastorates in Cortland and Kingston, N. Y., and last year went to Cranston Street-Roger Williams Baptist Church, Providence, R. I.

Rev. WINBURN T. THOMAS, formerly a Presbyterian missionary to Japan, is head of the Student Volunteer Movement of America.

Rev. HAROLD E. FEY is field editor of The Christian Century.

Rev. A. L. CREAGER is minister of St. Mark's Reformed Church, Cumberland, Md.

TITLES AND TEXTS What Pulpit Readers are Preaching About

CHARLES F. WISHART, College of Wooster. "A Question of Priorities." John 1:1a—"In the beginning was the Word." (Baccalaureate)

CHARLES D. BROADBENT, First Congregational, South Coventry, Conn. "Foul Weather Saints and Fair Weather Sinners." Josh. 24:15—"Choose today whom you will serve . . . but as for me and my house, we will serve the Lord." (American)

JAMES W. HARRIS, First Presbyterian, Nebraska City, Neb. "Bright Face of the Future." Luke 7:27—"Behold, I send my messenger before thy face, who shall prepare thy way before thee." (Baccalaureate)

JOSEPH R. SIZOO, Collegiate Church of St. Nicholas, New York, N. Y. "When the Light Failed." Rev. 2:5—"Repent, do the first works; or else I will remove thy candlestick."

JAMES C. PERKINS, First Congregational, Niagara Falls, N. Y. "Religion Looks ahead." Luke 16:8—"Well, the master praised the dishonest factor for looking ahead; for the children of this world look further ahead, in dealing with their own generation, than the children of Light." (Moffatt)

J. HERSCHEL CAUDILL, First Church of God, Union City, Ind. "The Greatest Fact in the Universe." 1 John 4:8b—"God is love."

ALFRED MATHES, First Presbyterian, Meridian, Miss. "God's Passing Grade." Matt. 5: 48—"Be ye therefore perfect, even as your Father in heaven is perfect." (Baccalaureate)

LOUIS E. HIGGINS, associate minister, Nardin Park Methodist, Detroit, Mich. "Second Sight." Mark 8:24, 25—"And he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."

CARL T. MICHEL, Albany Park Presbyterian, Chicago. "The Call to Go Forward." Exod. 14:15—"And the Lord said unto Moses, Wherefore criest unto me? Speak unto the children of Israel, that they go forward."

FRANKLIN I. SHEEDER, Ursinus College, Collegeville, Pa. "What America Needs Most." Jer. 6:16—"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."

FOR YOUR SERMON AND TEXT

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Title of sermon

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Text used (write out the text)

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Name of minister

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Name of church

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THE EDITOR'S PAGE

The Event of the Month

WITH the invasion of France the war in Europe has started on its final phase. Allied satisfaction over the successful landings on the beach-head between Le Havre and Cherbourg has been followed by profound anxiety as the fighting gains in fury with each day. The weather

War Starts on Its Final Phase

has from the very start been unfavorable, making reinforcements of troops and equipment extremely difficult and costly. The immediate strategy appears to be to capture Cherbourg so that a port may be available through which an unbroken stream of reinforcements can be delivered regardless of weather conditions. Meanwhile the Germans are drawing up their reserves in great numbers and the fighting is terrific. The news that comes to us up to the time of this writing has been scant. The press has had to depend mainly on German reports captured from the enemy's official radio. But indirectly the intensity of the battle has been indicated by an occasional story of thousands of wounded evacuated to England. American railroads warn the public that civilian travel may have to be curtailed soon to give priority to the wounded who will be brought home and transported to American hospitals. The dead are, of course, not yet reported. But the price being paid and yet to be paid in American lives will no doubt be staggering when it is disclosed. The grand strategy seems to be to liberate the French "underground," thus causing diversion and confusion behind the German lines. How strong this underground will prove to be is anyone's guess. And whether it will accept the claim of General DeGaulle's committee to be "the government of France" is unknown. Washington and London are at variance over the proposal to recognize DeGaulle's claim. President Roosevelt is reported to fear that recognition will divide the French. But DeGaulle is at last in a position to make trouble if his claim is not allowed, and he acts as if he intended to do so.

The Book of the Month

THE DOCTRINE OF THE TRINITY, by Leonard Hodgson. Scribners. \$2.50.

LONG AGO, I gave up any expectation of finding an interpretation of the Christian idea of the Trinity which would have vitality and meaning for the Christian life. Yet I could never get my consent to deny the doctrine as absurd. This negative acceptance was reinforced by the conviction that to the Nicene Fathers it must have meant something more than a mathematical paradox—three in one and one in three. Now comes this book by Canon Hodgson of Oxford. It presents the concept of the triune God in such a manner that it can be positively believed by a modern mind. The author does not pretend to resolve its mystery, but he does remove its opaqueness. He is

a thoroughgoing empiricist in his philosophy—that is, he does not try to "prove" the Trinity by the shuffling of a priori abstractions. He starts with the actual experience of the first Christians and shows that their experience of God in Christ through the Holy Spirit was such as to require a transformation of their inherited conception of the Godhead. Two sentences will give the key to his thesis: "Christianity began as a trinitarian religion with a unitarian theology. The question at issue in the age of the Fathers was whether the religion should transform the theology or the theology stifle the religion." The doctrine of the Trinity was thus the result of long reflection on the actual experience of the historical realities which constitute the divine revelation. The book is not difficult reading. I commend it heartily.

A Thought for the Month

WE ARE accustomed to measure the strength of Protestantism by statistics of the numerical growth of our denominations. This, of course, is a proper criterion. But it may lead us to illusory conclusions. Protestantism may not really be as strong

as our annual increases in membership indicate. Other yardsticks must be applied if the church is not to become a victim of overconfidence.

Here is one question that should be asked: Are the churches growing in power faster than the spirit of secularism is growing? Secularism is the antithesis of Christian faith. During more than a half-century, it has made startling headway in Western society—among both the "intelligentsia" and the masses of the people. In the face of this growth of secularism the church can hardly claim to be getting stronger. Another question: Is Protestantism growing in power faster than Roman Catholicism? The answer is at least dubious. The Roman church has attained a position in the political and social life of the nation far beyond that which it enjoyed a half-century ago. In the Northern states, the public prestige of Protestantism no longer enjoys a clear ascendancy. A third question: Are the forces of disintegration which operate on the fringes of all our churches—the new sects that are springing up—more potent in weakening Protestantism than are the integrative forces in strengthening it? And a final question: Is Protestantism developing stout and intelligent convictions in its members or is it living on the momentum of their fathers'—or grandfathers'—faith? These and other questions like them suggest the criteria by which the growth and present strength of Protestantism should be measured. I do not offer any answers to these questions. I only wish to suggest that we may be lulled too comfortably into self-delusion if we apply only numerical criteria in determining how strong we are.

Charles Clayton Krumm

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